



Mr. John Williams's
DISCOURSE

To the
Children of Godly Parents.



BRITISH MUSEUM

MR. JOHN WILLIAMS

DISCOURS



Church of Godly Fathers

1677

A
Serious Word
TO THE
POSTERITY
OF
Holy MEN;
Calling upon them
TO
Exalt their Fathers GOD.

Being the Abstract of a Number of
SERMONS preached,

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B O S T O N, *New-England* :

Printed by *B. Green*,

MDCCLXXIX.





The Privilege & Duty OF THE Children of godly Parents.

EXOD. XV. 2.

*The Lord is ——— my Fathers God ;
and I will exalt Him.*

THE preceeding Chapter gives an historical Account of the wonderful Providence of GOD, in completing *Israel's* Deliverance from their *Egyptian* Enemies, by drowning *Pharaoh* and his Host in the Red Sea. And this Chapter, wherein the Text is, contains a *Song* of Praise to GOD, in which *Moses* and the *Israelites* expressed their thankful Acknowledgements upon that occasion. 'Tis the most ancient Song we know of ; a Divine Song. The Composure is elegant, and in a very affecting strain : and doubtless holy *Moses* was directed and inspired from above in the drawing of it up. The Contents of it were very acceptable and well pleasing to GOD. As He by his Spirit indited the Song, so by his Providence He order'd the Delivery of

A 2

of it to his People, and putting it upon Record, for the benefit of his Church to the end of the World.

It appears from the Song, that *Moses* terminated his Joy in the LORD, *Israel's* mighty Redeemer; and that his highest Design was the Glory of GOD. His holy Soul makes its Boast in and of GOD, and acknowledges the Power of the most High manifested in the sight of all *Israel*. He thankfully makes mention of the Works of Wonder and Mercy GOD had wro't for him and his People; and as a proper Return, resolves upon a Life of Praise and Obedience.

Omitting other affecting Passages, I shall only take notice of what he says in our Text. *He is my Fathers God, and I will exalt Him.* Here's a pious Acknowledgment of GOD in his Covenant-Relation to his People; *My Fathers God.* Which he reflects upon as Matter of Joy and Praise; it being an excellent Privilege, to be the Posterity of such as were nearly related to GOD and interested in Him. And further in this he might have a View to the Engagement or Motive, arising from that Consideration, to fear and honour GOD. Hence the Resolution, which follows; --- *And I will exalt Him.*

The Observation I design to speak to, from the Words, is this:

DOCT. *THAT it's a high Privilege to be descended from godly Ancestors; and 'tis the important Duty of such as are so privileg'd, to exalt the GOD of their Fathers.*

In the Prosecution of this Doctrine, I shall endeavour to shew, (1) That it is a great Privilege to be the Descendants of godly Ancestors. (2) That such are under special Obligations to exalt the GOD of their Fathers.

PROP. I. *It is a great Favour to be descended from religious Ancestors ; or a very valuable Privilege to be born of godly Parents.*

This is a point, which the holy Scriptures do abundantly confirm ; and many Considerations might be offer'd for the Clearing of it.

1. It is no little *Honour* put upon them, to be descended of Ancestors so *worthy* and *excellent*.

It is accounted a great Privilege to be the Posterity of *rich* and *honourable* Parents ; of Parents that are great Favourites in the Courts of Earthly Princes. But surely they are more highly favour'd and exalted, that are born of *Religious* Parents ; descended from *Godly* Ancestors. For the Righteous are the Excellent in the Earth ; the wisest and best, the only great & truly honourable : of high Account with the blessed GOD, with the Lord JESUS CHRIST, and with holy Angels. They are called a *Chosen Generation*, a *Royal Priesthood unto God*, his *peculiar Treasure and Inheritance*. They are said to be *Kings and Priests unto God ; Heirs of God, and Joynt-Heirs with Jesus Christ* : Such, of whom *the World is not worthy*.

O what an Honour is it to be related to such ! *David* thought it a great Thing to be the *King's Son in Law*, (1 Sam. 18. 23.) And shall it seem a *light thing* to us, to be the Children of such as are *Kings and Priests unto GOD*, who as Princes have Power with *GOD* ! Who, while in this World are his Favorites ; and when taken hence, are exalted to great Dignity and Happiness in the Kingdom of Heaven !

The *Jews* counted it no small Honour to them, that they were the Offspring of the holy Patriarchs. It was what they glory'd in (tho' not with a right Spirit,) *We have Abraham to our Father : We be Abraham's Seed, and were never in bondage to any man.* --- Hence, they said in a way of Insult, to

our blessed Lord, *Art thou greater than our Father Abraham? Whom makest thou thy self?* ---- Our Lord reprov'd them indeed for sinfully resting in their Relation to *Abraham*, as if this wou'd secure them from *GOD's* Wrath, while yet they were without the faith and holiness of *Abraham*. However their Abuse is no argument that it was not a very valuable Privilege and Honour to be so descended. And it is observable, in the Enumeration which the Apostle (*Rom. 9.*) makes of the Advantages that the *Jews* had above all other Nations, he begins with that, *Who are Israelites*, and adds afterwards, *Whose are the Fathers*, viz. *Abraham, Isaac and Israel*, and other Elders who by faith obtained a good Report. This (says one) was the *Jews* first Title of Honour, that they descended from Him who was by *GOD* himself surnamed *Israel*, because as a Prince he had power with *GOD* and prevailed.

2. The Children of godly Parents are further dignify'd and distinguish'd, by the *Covenant-Relation*, that is between *GOD* and *Them*.

They are the Children of Parents in Covenant with *GOD*: and in Consequence of this, They are themselves also in a *Covenant-Relation* to *GOD*, as other Children are not. So the Song of *Moses* runs, *He is my God*, and I will prepare Him a Habitation; *my Fathers God*, and I will exalt Him. This was the Covenant that the *LORD* made with *Abraham*, That He would be a *GOD* unto Him, and to *his Seed* after him. (*Gen. 17. 7.*) Which Covenant was renew'd with *Isaac* and *Jacob*, and confirmed to their Posterity. Hence that of the Apostle, *Rom. 9. 4. Who are Israelites; to whom pertaineth the Adoption, and the Glory, and the Covenants, &c.* They were by a National Adoption nearly related to *GOD*: *Israel* is called *his Son*, *his first-born*, *Exod. 4. 22.* *GOD* often mentions the *Covenant-Relation* between Him and the *Jews*,

The Children of godly Parents.

as their high Honour and Privilege. *Moses* often takes notice to them ; How GOD had *chosen them to be a peculiar People unto Himself, above all the Nations upon Earth.* GOD directed *Moses* to let *Pharaoh* know the Relation that *Israel* stood in to Him ; not of a *Servant* meerly, but of a *Son* and *First Born* ; whose Liberty and Honour therefore He was very jealous for. When G O D heard the Groaning of the *Israelites* under their *Egyptian* Bondage ; it is said, He *remembered his Covenant with Abraham, Isaac and Jacob* ; and looked upon them with Compassion. They were *beloved for their Fathers sake* : because of the Covenant made with their Fathers, which took in the Children with the Parents. ---- GOD spake of himself to *Moses* and the *Israelites*, as the G O D of their Fathers ; to encourage their Faith in Him. And indeed GOD's Covenant-Relation is a very great Encouragement to Faith in the worst of Times. (See, *Psal.* 22. 10, 11. & *Isai.* 63. 17, &c. 1 *King.* 18. 36. & 2 *Chron.* 20. 6.) This may be improv'd for Encouragement of Hope, when surrounded with Dangers, (see *Gen.* 46. 2, 3.) or when ready to be cast down with a sense of our own Unworthiness. (See *Gen.* 32. 9, 10.) This may serve to excite and encourage backsliding Professors to return. (See *Jer.* 3. 4, 14.) GOD calls them *Children* still, tho' they are *backsliding* Children.

When GOD sent *Moses* unto the Children of *Israel*, He put those Words into his Mouth, --- *The Lord God of your Fathers, the GOD of Abraham, the GOD of Isaac, and the GOD of Jacob, hath sent me unto you : This is my Name for ever, and this is my Memorial unto all Generations.* (*Exod.* 3. 15.) Therefore he has given the Seals of his Covenant from Generation to Generation ; signifying that it is an everlasting Covenant : not a personal Covenant with *Abraham* only, but an Entail extending to all the Seed : and not to that only which is of the Law and according to the Flesh, but to

to that also which is of the faith of *Abraham*, that walk in his Steps, who is the Father of us all. He is the Father of the Faithful under the New Testament-Dispensation, as well as under the Old. And the Blessing of *Abraham* is come upon the Gentiles thro' Jesus Christ. The Promise is still to you and to your Children; --- *I will be a God to Thee and to thy Seed after Thee.* --- Of such is the Kingdom of Heaven.

And is it not then an exceeding great Favour and Privilege, to be born of godly Parents, which brings us into this Covenant-Relation to GOD! Upon this account the initiating Seal of the Covenant is apply'd to the Infants of Believers; which was *Circumcision* under the Law, but is *Baptism* now under the Gospel. --- By this solemn Rite they are dedicated to GOD, declared Members of the visible Church, and inroll'd in the Family of CHRIST. His Mark is put upon them, as being born in his house: his special Right in them asserted, and his Providential Care engag'd to them, as his Sons and Daughters, cast upon him *from the Womb*. And hereby is furnish'd out a very acceptable Plea to be us'd in Prayer by or for them, *Psal. 86. 16. Give thy strength to thy Servant, and save the Son of thy Handmaid.*

In a word, Unto them pertain the Promises: many great and precious Promises are made to Believers concerning their Posterity. As that, *Isai. 61. 9. Their Seed shall be known, --- all that see them shall acknowledge them, that they are the Seed which the Lord hath blessed.* So *Chap. 44. 3. I will pour out my Spirit upon thy Seed, and my Blessing upon thine Offspring.* [See also, *Deut. 30. 6. Psal. 102. 28. --- 112. 2.* and innumerable other places.] Now these Promises afford the Children of holy Parents abundant Encouragement to seek GOD, and put into their Mouths such Pleas to urge in Prayer for Mercy and Grace, as the Children of others cannot make use of.

All which speaks the Advantage of a Covenant-Relation to GOD ; and so the Privilege they enjoy, who are descended of godly Ancestors.

I pass to say in the next place,

3. The Children of pious Parents have the Advantage of *many Prayers* put up for them.

They have a peculiar Remembrance in the Prayers of the whole Church of GOD at all times: who tho' they make Supplications and Intercessions for all Men, yet do so in a particular manner for GOD's People, and their Seed. Psal. 90. 16. *Let thy work appear unto thy Servants, and thy Glory unto their Children.*

But more especially do the praying Parents bear them upon their Hearts, in all their Addresses to the Throne of Grace. How did *Abraham* pray even for *Ishmael*! Gen. 17. 18. *And Abraham said unto GOD, O that Ishmael might live before Thee!* ... Holy *Jehovah* day by day carry'd all his Children in fervent prayers of faith to GOD for his Blessing. (See *Job* 1. 5.) So *David* pray'd, *Give to Solomon my Son a perfect Heart*, 1 Chron. 29. 19.

The Children of godly Parents are the Subjects of many Prayers : And these very fervent and importunate. We may well think that believing Parents lay out their strongest Faith and Fervour in wrestling with GOD for the Graces and Blessings of a well order'd Covenant to be dispensed to their dear Children.

Now is it not a great Privilege to have so many Prayers going up for them continually; even effectual fervent Prayers of the Righteous, which avail much ! And must it not therefore be a great Privilege to be born of godly Parents !

4. They have the Advantage of early *Instruction*, & a *Pious Education*.

GOD

GOD said concerning *Abraham*, Gen. 18. 19. *I know him, that he will command his Children and his Household after him ; and they shall keep the way of the Lord, to do Justice and Judgment ; that the Lord may bring upon Abraham that which he hath spoken of him. So David taught and charged his Son, Know thou the GOD of thy Father, &c.* 1 Chron. 28. 9. -- Which we find *Solomon* afterward making mention of, and copying out some of the Lessons he had learnt, to his own Children. See *Prov. 4th. & 31st. Chapters.*

Pious Parents will not only pray for the Blessings of the Covenant to come upon their Children ; but will also put them in mind of the Bonds of the Covenant, and instruct them in the Duties incumbent on them, as the devoted Servants of **GOD**. **GOD** has made it the Duty of Parents to bring up their Children in the Nurture and Admonition of the **L O R D**. And this is more or less the Care of all pious Parents. They make it their Care to teach their Children the good Knowledge of the **LORD**, and to train them up in the ways of Religion. They bring them to the House of **G O D**, to sit under the Means of Grace, and teach them to Sanctify the Sabbath, and reverence the Word preached ; while the Children of many others learn from their ungodly Parents to despise and scoff at the Ministry and Ordinances of **GOD**. They also Catechize and teach them at home ; affording them the Benefit of Family-Prayer, and Family-Instruction ; and often counselling, warning, and exhorting them, as they sit in the house, or walk by the way. They labour to keep up a good Government over them ; to restrain them from Sin ; to keep them out of the way of Temptation ; and in particular to save them from the Snares of evil Company, and bring them to associate with such as fear **GOD**. And surely such an Education must be accounted a great Privilege. It is the most likely means to bring Persons to remember their Creator in the days

of their Youth : the age, wherein their Minds are apter to receive good Impressions, and such as are usually the most durable and effectual.

5. They have the benefit of pious *Examples* set before them.

Examples of Parents and Predecessors have a very great Influence. Both Scripture and History shew the Truth of this observation. The Example of Parents is usually present, and constantly near ; and their Relation dear and venerable. For which reasons their Example has the greater force, to draw their Children to imitate them.

It is therefore a great Privilege to be descended of pious Parents. The Report of the Godliness of our distant Ancestors, that are dead, tends to make us ambitious of being godly also. Hence, we read of Hezekiah, 2 King. 18. 3. *And he did that which was right in the sight of the LORD, according to all that David his father did.* And the View of our living Parents holy Conversation, while they walk in their House with a perfect heart, this carries yet greater Influence, to awe and allure us into an Imitation of them. *Timothy* doubtless got Good by the Patterns, as well as Precepts and Instructions of his holy Parents. Hence we read, 2 Tim. 1. 5. *When I call to remembrance the unfeigned Faith that is in Thee, which dwelt first in thy Grandmother Lois, and thy Mother Eunice.*

6. They have their Parents *Experiences* of the gracious Presence of GOD, to encourage them to seek Him.

Believers shou'd be ready always to give an Answer to every Man that asketh them a Reason of the Hope that is in them. Wisdom is justify'd of her Children. Pious Parents are usually careful to give their Testimony for G O D, That He is a good and faithful G O D, and a Rewarder of them that diligently seek Him ; that the ways of Wisdom are

ways

ways of Pleasantness, and that in keeping of them there is great Reward. That is the Language of a godly Parent to his Children, Psal. 34. *O magnify the Lord with me, and let us exalt his Name together. I sought the Lord, and He heard me. O taste and see that the Lord is good. Come, ye Children, hearken unto me; I will teach you the fear of the Lord, &c. ---*

Now this representation of the Experiences of godly Parents tends to affect Children very much, and incline them to walk in the Steps of their Faith. Hence, Psal. 78. *Shewing to the Generation to come the Praises of the Lord, --- that they might set their Hope in God, and not forget the Works of God, but keep his Commandments.* Hence that Prayer of Solomon, 1 King. 8. 56, 57, 58. *The Lord our God be with us, as He was with our Fathers, &c.* And that of David, Psal. 22. 3, 4. *Thou art holy, O Thou that inhabitest the Praises of thine Israel. Our Fathers trusted in Thee, and Thou didst deliver them, &c.* This Reflection he applies for the encouraging his Hope, and strengthening his Faith in GOD: and it tends to quicken Children to seek and serve the GOD of their Fathers.

I proceed to say,

7. They have the Advantage of more early, and powerful stirrings of the *holy Spirit* with them, than the Children of ungodly Parents generally Experience.

They early enjoy the means of Grace, which are ordinarily accompanied with such Influences of the holy Spirit, as tend to convince & humble, to convert & renew them. Doubtless the Generality of the Children of pious Parents have some Convictions, and good Impressions begun upon them, while they are young. The Spirit often begins with them sometimes. He is wont to work more powerfully upon their Hearts, in a way of Conviction, than on others. And He uses much Patience in following them with his gracious Calls & Offers, as loth to forsake them, even when they forsake Him. *How shall I give thee*

Hee up, Ephraim! --- And many times when they seem to be intirely lost and cast off, yet He returns, and works savingly upon them by his irresistible Grace. Is Ephraim my dear Son? Is he a pleasant Child? For since I spake against him, I do earnestly remember him still: Therefore my Bowels are troubled for him: I will surely have mercy upon him, saith the L O R D. They are most frequently the Instances of saving Conversion; and the Church of CHRIST is mostly supply'd with Ministers and Members out of the Families of godly Parents.

I might add now, in the last Place,

8. They oftentimes at least have external Blessings bestow'd on them for their Fathers sakes.

They bid the fairest of any for the Spiritual Blessing; being so early & continually in the way of it. But yet many (thro' their own fault) miss of that. However, even these often obtain the Temporal blessing, and fare the better for their godly Parents & holy Ancestors. This was the Case of Ishmael, Gen. 21. 13. and of Esau, Gen. 27. 39. and Rehoboam, 1 King. 11. 34. A degenerate Seed is often beloved (visibly in Providence) for their Fathers sake. They are establish'd, and prosper in the World; increase in Riches, or come to Honour: and it may be, by means of considerable Gifts and Powers of Mind, in conjunction with moral Honesty, and a blameless Life, they are very useful in their Places, and prove no small Blessings to their Generation, either in the Church or State.

Thus we have seen something of the Advantage and Happiness of being born of religious Parents, descended from godly Ancestors.

Now to say a word or two by way of
IMPROVEMENT.

U s e I. What a *Lamentation* then shou'd it be that so few in the World are partakers of this Privilege, compar'd with those that are destitute of it. Multitudes of Parents even in Christianized Places are wicked and ungodly; neither obey the Gospel themselves, nor take any pains to train up the Children in the Ways of GOD. Miserable Parents And unhappy Children ! This is for a *Lamentation*

U s e II. But then may it not be said, to the Honour of *New-England*, that the *first* Generation in it were mostly such as fear'd GOD ; So that many among us are the Descendents of pious Progenitors ! And mayn't it be said of not a few, regard of their immediate Parents, they are highly privileg'd ; being born of such as are religious, who betimes dedicated them to GOD, and pray'd for them, and instructed them, and set a good Example before them ! This is a greater Honour than to be born of rich Parents, or descended from Royal Ancestors. And where there are many Families that fear GOD, and in which the Covenant descends from Parents to Children ; this reflects Glory on such a Land. Happy the People that are in such a Case !

U s e III. Let such as have been thus favoured often reflect with *Thankfulness* to GOD, upon his Goodness in casting their Lot so happily. Bless GOD for your distinguishing Privilege in being born of good Parents : and be not wanting in a right use and improvement of it. Take heed that you don't make light of it, nor yet sinfully trust in it as the manner of some is. Endeavour to walk worthy of your Privileges, and have your Fruit unto Holiness : so live the Praises of GOD.

U s e IV. Let such highly value and honour their godly Parents, and study to make grateful Returns to them for all their Kindness to, and pious

care of you, (see 1 *Tim.* 5. 4.) Pray for the Continu-
 ance of their useful Lives ; and even when they are
 old and almost useless, still honour them, (see *Prov.*
 23. 22.) Reverence their Memory, when they are
 dead. Bewail your Bereavement of them ; especially
 if they have been taken from you while in your
 youth. This is a very afflictive loss. But still your
 fathers GOD lives. Cast your selves on his tender
 providence, and get under the special Keeping and
 Conduct of his Grace. So it shall be well with you,
 tho' Father and Mother forsake you.

USE V. Let me now call upon *Parents*, that
 are *ungodly*, to repent of their Sins, to take hold
 of the Covenant, and give up themselves to the
 O R D. I beseech you, in the Name of CHRIST,
 and by all the Love you bear to your Selves and your
 children ; Labour to secure the good Part, an In-
 terest in CHRIST, and the Covenant of Grace ; so
 shall you not only save your own Souls, but take an
 happy Method to save the Souls of your Children
 too. For hereby you will bring your Seed into a pe-
 culiar Relation to GOD, and put them in the way
 of this Blessing. Hereby you your selves will become
 more earnestly & sincerely concern'd for their Souls,
 and will have some singular Arguments to make use
 of, both in pleading with them, to engage them in
 the Service of GOD, and in pleading with GOD, to
 engage his Favour towards them. ---- You will have
 an Interest in Heaven, to improve for your Children ;
 that will put them in a more hopeful Condition, than
 the Children of unbelieving Parents. You will be
 capable of deriving many spiritual Advantages to
 your Children, and will give them abundant ground
 to bless GOD for their Descent from you : Especi-
 ally will it be thus, if you faithfully take pains to
 fill up your Relation, with the Duties of Parents.

USE VI. I shall only add, in the last place,
 that not the *Children of irreligious Parents* unrea-
 sonably

nably pervert what has been said, to their *Discouragement*. Tho' you are deny'd many Advantages, that the Children of pious Parents enjoy; yet your Case is not desperate. Tho' the Line of Election is tho't to run generally in the Families of Believers; since the Promise is made to the Believer, and to his Seed after him in their Generations; yet, as Covenant-Blessings are not in such a manner *entail'd* upon the Posterity of Believers, but that not a few of them miscarry and perish at last; so neither are they *confin'd* to the Children of good Parents: but we sometimes see Converts taken out of ungodly Families. Wicked *Tereboam* had a Son *Abijah*, in whom was found some good thing towards the LORD his GOD. Hence then as the Spirit of boasting is to be rebuked in the Children of good Men; Mat. 3. 9. *Think not to say within yourselves, We have Abraham to our Father: For I say unto you, That God is able of these Stones to raise up Children unto Abraham.* --- So this Consideration should give Check to a Spirit of Despondency in the Children of ungodly Parents; and they must be address'd in the Words of the Prophet, *Isai. 58. 3. Neither let the Son of the Stranger, that hath joyned himself to the Lord* [or that thinks of doing so] *say, saying, The Lord hath utterly separated me from his People.* --- No, but the Calls and Offers of the Gospel are made to you as well as others: and whosoever believeth in CHRIST, shall not perish. He has said it, whose Grace is exceeding abundant, and who suffereth not his faithfulness to fail, *Him that cometh unto me, I will in no wise cast out.* That's the Gospel-Invitation, *Ho, every one that thirsteth, come ye to the Waters: --- Come unto Me, all ye that labour and are heavy laden; and I will give you Rest. Take my yoke upon you; and ye shall find Rest unto your Souls.*

I pass now to the other Proposition, *viz.*

PROP. II. That the Children of godly Parents are under great and peculiar Obligations to exalt GOD, the GOD of their Fathers.

The Resolution in our Text was a most reasonable one, and proceeded from a sense of Duty and Gratitude; --- *He is my Fathers God, and I will exalt him.*

Here two Things may be spoken to. (1.) What is imply'd in this *exalting* of GOD? (2.) In what Respects are the Children of holy Parents peculiarly oblig'd to exalt the GOD of their Fathers?

Q. 1. *What is it to exalt GOD?*

A. Neg. It do's not imply, that it is in the power of Man to make GOD *really greater and higher* than He is, in regard of his essential Perfections or Dominion. For He is the most high GOD, higher than the Kings of the Earth; yea the LORD of Angels; and infinitely excels the noblest Creatures. They all receive their Beings and Excellencies from GOD; and He distributes to them all their Exaltations, in his Providential Government of the World. Promotion comes from Him. He exalts whom He will, and can pull down at his pleasure. He can promote from the Dunghil, to the Throne. But Creatures can't exalt GOD, by adding any thing to his real Happiness, or essential Glory and Authority. See *Psal. 16. 2.* and *Job 35. 6, 7.*

No, but it may be said now *Affirmatively*, This exalting the GOD of our Fathers implies an *Acknowledgment* of his glorious Perfections and Relations, by free *Choice*, and in an *active way*, agreeable to the Powers of reasonable Creatures, and the Advantages and Obligations of the Children of the Covenant.

It implies,

1. A *Belief* of the Being and Perfections of GOD, and maintaining *high and honourable Thoughts* of his Nature and Government.

This lies in the very foundation, and is the necessary Principle of all active Homage and Obedience to GOD. Hence the Apostle observes, Heb. 11. 6. *He that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him.* There are those that with the Fool say in their heart, *There is no God:* or with Pharaoh, *Who is the Lord, that I should obey his Voice!* I know not the Lord. ---- There are many against whom GOD advanceth that Charge, (Psal. 50.21.) *Thou thoughtest that I was altogether such an one as thy self.* ---- Yea, many do with the Athenians, think that *the Godhead is like unto Gold or Silver, or Stone graven by Art.* With the heathen Romans, they become vain in their Imaginations, and change the glory of the incorruptible God, into an Image made like to corruptible Man, and to Birds, and Beasts. They deny his Being, or level Him to other Beings; have mean and low Apprehensions of his Nature, and wrong Notions of his Providence; saying, *He will neither do Good nor Evil. The Lord seeth us not, neither will He regard: The Lord hath forsaken the Earth.* ---- Such debase GOD, and deny Him the Glory of his Name.

But they exalt GOD, who acknowledge Him in his Being, in his Perfections and Relations: who adore Him as GOD blessed for evermore, the first Cause and last End of all Things, the supreme Governour of the World, and chief Good of the reasonable Creature. We exalt GOD, when we realize his infinite Excellencies, and admire his unparallel'd Works. This internal Honour is due to Him, whose Inspiration hath given us Understanding, That we entertain reverent Tho'ts of Him, right Notions and worthy Opinions. Certainly without these we shall neither be able nor dispos'd to exalt and honour GOD in an active Way, and acceptable Manner.

2. It implies a *Chusing* GOD to be our *Portion*, and *devoting* our selves to his *Glory* as our last End.

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The Will, as well as the Understanding, must concur in this exalting of GOD. There must be those Actings of our Wills towards GOD, which are suited to a worthy Opinion and right Conceptions of Him. Do we conceive of Him as the supreme Good? We must then make choice of Him to be the Portion of our Souls: Renouncing the World as empty and unsatisfying, and taking up our Contentment in GOD alone. (As the Psalmist, *Psal.* 4. 6, 7. & 73. 25.) We must prefer Communion with GOD, above all other Delights; and deliberately chuse that for our Consolation here, and Happiness hereafter. And because his loving Kindness is better than Life, we must resolve with the Psalmist, (*Psal.* 63. 3.) *My Lips shall praise Him.* We must make Choice of his Glory, as our chief End, and subject our selves to his Law as our supreme Rule, in the observance of *which* our great End is to be attain'd. We must consent to all those Means, which have a Tendency to advance this End. We must therefore take GOD's Testimonies for our Counsellours, hide his Word in our Hearts, and lay his Judgments before us. We must chuse GOD for our LORD and Lawgiver. As they, *Isai.* 26. 13. *O Lord our God, other lords besides Thee have had Dominion over us; but henceforth by Thee only will we make mention of thy Name.*

3. It implies an exercising *those Affections and Graces*, that are suited to the Divine Perfections, and the Relations GOD stands in to us.

It is requir'd that we *sanctify the LORD GOD in our hearts*, 1 Pet. 3. 15. We must exalt GOD by all proper Affections, correspondent to our high Tho'ts of Him, and Dedication of our selves to Him.

The Graces of the Divine Life are the Soul's true Riches, and most beautifying Ornaments. They that have them, are said to be Partakers of the Divine Nature, and renew'd after the Image of GOD;

GOD; which is our Glory and Happiness. Hence the Saints are called *the excellent* in the Earth; Hence it is said, The King's Daughter is *all glorious within*. True Godliness makes Men truly honorable.

And, as it gives Men a real intrinsick Worth, so it likewise reflects Honour upon GOD, as it is declarative of a high Regard to Him, and a just sense of his infinite Excellency & supreme Authority.

We must exalt GOD, by conforming our Wills to his Will, and our Affections to His. Our Hatred, Love, Delight, &c. must be placed on the same objects with his; and we must copy after Him in the manner of exercising them, as far as we are capable. So shall we exalt GOD, by exhibiting some kind of Image or Resemblance of his holy and perfect Nature.

And then in duly exercising our Affections towards Him, we exalt GOD, by paying a proper Respect to his glorious Attributes.

I might say here particularly,

(1.) This exalting of GOD includes *Repentance* for Sin.

Repentance is one of the Graces of the Christian Life. It implies those Acknowledgments of GOD, whereby his declarative Glory is advanced, and engages the Soul in unfeigned Resolutions to endeavour the Advancement of this blessed End in an active way and manner. True Repentance does honour to the Law of GOD, as holy, just, and good; and is a Vindication of the rectoral Holiness and Wisdom of GOD; It enlarges the Heart in Thankfulness to GOD for his Mercy in the Pardon of Sin, and tends by a natural efficacy to dispose us to forsake Sin, and follow Holiness; to humble our selves in the sight of GOD, and seek his face. Repentance therefore has an Aspect on the glory of GOD. Hence *Joshua* call'd on *Achan* to repent, in such terms as those, *Josh. 7. 19. My son, give Glory to the Lord God of Israel, and make*

Confession unto Him. Hence also it is complained of some, Rev. 16. 9. *They repented not, to give Him Glory.* ---- It is call'd Repentance toward GOD, because He is the object of Confession, and his Glory the End.

(2.) This exalting of GOD implies *Faith in CHRIST.* The sum of the Gospel-Demand is Repentance towards GOD, and Faith towards the Lord JESUS CHRIST. See *Act. 20. 21.* And Faith, as well as Repentance, tends to exalt GOD. --- It is a *Self-humbling* Grace, and debases Man; subdues every self-exalting Tho't, and excludes all vain-glorious Boasting in our own Works. *Rom. 3. 27.*

Moreover, It is a *Christ-exalting* Grace; It gives CHRIST the intire Glory of our Redemption, puts honour upon him in all the Offices, he executes as our Redeemer, acknowledges his Ability and willingness to save; disposes us to part with all for CHRIST, as the only Soul-enriching Pearl; to renounce our own Righteousness, and seek to be justified by CHRIST, by his Righteousness imputed: and constrains the Soul to study due Returns of Love & Gratitude to this our great Benefactor. And he that thus *honoureth the Son, honoureth also the Father which sent Him.* In a word, Faith gives GOD the Glory of all his Perfections shining forth in the Salvation of fallen Man by JESUS CHRIST, & engages us to a Care to walk worthy of so great a kindness. Faith purifieth the Heart, and overcometh the World, and quencheth the fiery Darts of the Evil one. It acknowledges the Mercy of GOD in CHRIST, and confesseth his Truth and Faithfulness, in accomplishing the great Promise that was so early published to fallen Man. It establishes the Law, as it relies on CHRIST, who is the End of the Law for Righteousness; and as it is a Principle of Obedience, without which it is impossible to please GOD in any acts of Duty: So that if this be wanting, all is wanting, to an exalting of GOD, that is gracious. Faith teaches us to do all in the Name of CHRIST; and so we become

become Priests unto GOD and the Father, and find acceptance in our spiritual Sacrifices. We must come to the Father by the Son, & improve his Mediation in every address to GOD; depending on him for Righteousness & Strength. Else GOD don't look upon us as exalting him in any thing we do. He that forgets to exalt GOD by Faith in CHRIST, leaves out what is fundamentally necessary to an exalting of GOD. So that whatever melodious Airs he may form; how many good words soever he may express; how externally reverent soever he may be in his Deportment; yea, whatever seeming Affections he may have in Duty: yet being destitute of Faith in CHRIST, he wants what is essential to the exalting of GOD. If you are under the reigning power of Unbelief, you are far from exalting GOD.

(3.) It implies *Love* to GOD, and *Delight* in CHRIST.

Faith worketh by Love. The true Believer loves the LORD. And by love he exalts GOD. Love carries forth the Heart in Desires toward GOD, and Delight in CHRIST, as the chief Good. And thus it gives him the Glory of his infinite Goodness, Beauty, and Perfection. --- Love also engages Believers in a Care of Obeying the Commandments of GOD, and of serving our Generation according to his Will. For which reason, Love is call'd *the Fulfilling of the Law*, Rom. 13. 10. --- Love engages the Believer to seek the Glory of GOD; and to seek Communion with him in Ordinances and Providences; to glory in his Name, and delight in his Presence; saying, *This is my Beloved, and this is my Friend*. The Soul triumphs in CHRIST, saying, *In the Lord have I Righteousness and Strength*: --- And thus doing, we exalt GOD.

(4.) It implies a godly *Fear*, and *Reverence* of the Divine Majesty.

Holy Fear gives him the glory of his Greatness and Majesty; and honours his Law and Sovereignty, as it is a Principle of Holiness & Obedience. Thus it

it exalts GOD. Hence that Command, *Isai. 8. 13. Sanctify the Lord of Hosts himself; and let Him be your Fear; & let Him be your Dread.* So *Rev. 14. 7. Fear God, and give Glory to Him.*

(5.) It implies *Hope* and *Trust* in G O D, in his Providence, and Promises.

Fear and Hope must be kept on a due ballance in the Soul. The L O R D taketh pleasure (it's said) in them that *fear Him*, in them that *hope in his Mercy*. We must chuse the Things that please Him, and *take Hold of his Covenant; embrace the Promises*, and *set our Hope in God*: make Him our Confidence, and trust in Him at all times. We must wait on his Name, for it is good before his Saints. Wait on him and trust in him, for Advice and Guidance in all our Difficulties; for support under all our Afflictions; for the supply of all our Wants, and the Continuance of all our comfortable Enjoyments.

Thus to do, is to give G O D the glory of his Providential Government and Power, his Alfsufficiency, Goodness, and Truth; and so exalts Him. Hence it is said of *Abraham*, *Rom. 4. 20. He staggered not at the Promise of God through Unbelief: but was strong in Faith, giving Glory to God.* And hence that Reproof to *Moses* and *Aaron*, *Numb. 20. 12. Because ye believe me not, to sanctify me in the eyes of the Children of Israel; therefore ye shall not bring this Congregation into the Land, which I have given them.*

(6.) It implies a due exercise of *Patience*, and *Resignation* to G O D.

That we commit our selves and our ways to the L O R D; leave all our Cases with G O D, submit our Wills to his Will, and resign all our Interests and Concerns to his sovereign Dispose. --- That we humble our selves under his correcting Hand; accept the punishment of our Iniquity, and welcome all Events,

Events, in the Language of *David*, *Eli*, and *Hezekiah*: *It is the Lord, let him do what seemeth him good. --- Good is the word of the LORD. Here am I, &c. Yea, with holy Job, we shou'd bless GOD under Correction: The LORD gave, and the LORD hath taken away: Blessed be the Name of the LORD.*

If Patience hath thus its perfect work in us, we very much exalt GOD. Hence the Apostle calls it a *giving Reverence*, and *being in Subjection* to the Father of Spirits. --- This shews a reverent Opinion of his Providence, and glorifies his Justice, his Faithfulness, Goodness, Wisdom and Power.

(7.) It implies a *Zeal* and earnest *Care* for the *Name of GOD & Interest of CHRIST* in the World.

There must be a Zeal to honour GOD our selves and an earnest Care for others, that they may do likewise: --- A sincere Desire for our selves and them that we may be Instruments of GOD's Glory, and Blessings to our Generation: --- A sincere Desire that the Interest of CHRIST may gain ground among Men; that his Gospel-kingdom may flourish in all Places where it is erected, and may be set up everywhere upon the Ruin of Satan's Kingdom. --- There must be a hearty Grief for the suffering Honour of CHRIST; a hearty mourning the Sins of the Times and the withdraw of GOD's Spirit and Presence.

This holy Zeal exalts GOD. It is a kind of universal Grace, that animates and puts in exercise every other Grace, whereby GOD is exalted. And it discovers a deep sense of His infinite Worthiness that He is worthy to be praised, and to be feared above all gods.

Thus we see how GOD is exalted by suitable Exercises of our Passions and Affections.

I proceed to say, in the last place,

4. This exalting of GOD implies the attending all those *Duties*, and doing all those *Works* in the course of our lives, which are suited to express our honourable Sentiments of and Regards to Him.

Here

Here,

1. The Duty of religious *Meditation* is one thing, by the diligent practice whereof GOD is to be exalted by us.

We must be much in contemplating on the Being and Perfections of GOD, on his Works of Creation, Providence, and Redemption: We must love to be thinking of GOD and CHRIST; Meditating in his Law and Gospel day and night. As for many, it may be said, *GOD is not in all their Thoughts*: Their Heads are full of the World, & their Thoughts are very Vanity: They seldom think of GOD, and if ever, it is with great Coldness and Unconcern. Whereas they that fear GOD, and who exalt Him, do *think on his Name*, and Meditation of Him is *Sweet* unto them. Their Hearts indite good Matter concerning the King, and rejoyce in the LORD, while they remember Him upon their beds, and meditate on him in the night-watches. --- Now this frequent devout Meditation upon GOD exalts Him, as it discovers a deep, lively, and governing Sense of his Being, and Perfections; and as it tends to promote a holy Acquaintance & delightful Communion with, and Conformity to Him.

2. We are to exalt GOD, by *Speaking honourably of Him*.

How doth the *Spouse*, in the *Canticles*, set forth the Glory of CHRIST; glorying in her Beloved, and triumphing in his Praise! So the *Psalmist*, while he spake of the Things which he had made, touching the King, the King of Glory, *His Tongue was as the Pen of a ready Writer*. We find him often dwelling in his Discourse on the Glory of GOD; Celebrating the Wonders of Creation, Providence, and Redeeming Grace: Admiring the Wisdom, the Power, the Justice and Holiness, the Mercy and Faithfulness of GOD; his unsearchable Glory, and inexhaustible Fulness. --- And how often, not only in the *Psalms*, but in the *Prophets*, and the *Apostles*,

do we find the Name of GOD magnify'd, and the Glory of CHRIST set forth, by the most magnificent Descriptions !

Even thus thou'd we exalt GOD, by our Words. We thou'd praise him with our Lips ; often employ our Tongues in speaking of his Glory ; not only in our religious Addresses to Him, but in our Conversation with Men. We read, Mal. 3. 16. *They that feared the Lord, spake often one to another ; Spake of GOD doubtless : For they thought upon his Name ; and out of the abundance of the Heart, the Mouth speaketh.* And whenever we speak of GOD, let it be in a manner exhibiting our inward Awe and Veneration of Him. We must speak with the deepest Humility, and a sensible Reverence of his glorious Being, Attributes, and Works, of his sacred Day, Word, and Ordinances. Holy and Reverend is his Name.

3. We must exalt GOD by paying religious *Worship* to Him, and attending on his *Institutions*, constantly and devoutly.

Religious Worship belongs only to GOD : and by rendring this to Him, we declare He is worthy to receive Blessing, and Glory, and Honour ; and that He is high above all gods. --- We acknowledge his Supremacy, his Omniscience, his Omnipotence, his Goodness, and other Perfections, when we worship Him : when we make Confession of our Sins, Supplication for the Supply of our own and others Wants, Thanksgiving for Mercies receiv'd ; --- We give unto the Lord Glory and Strength ; we give unto the Lord the Glory due to his great Name.

We exalt GOD, when we pray to him in our *Closets*. 'Tis (in special) an Acknowledgment of his omniscient Eye ; and his particular Conduct and Government of Persons, as well as Societies. Hence, Matth. 6. 6. *But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.*

Again

Again, We exalt GOD, when we pray to Him with our *Households*. 'Tis an Acknowledgment of Him 'as the Founder and Governour of Families; upon whom we depend, and to whom we are indebted for all Family-Mercies. And hereby we take a method to make our Houses little Nurseries of Piety, to GOD's Honour. We should therefore with *David*, every one *bleſs his Household*, and that daily Morning and Evening, lifting up holy hands, without wrath and doubting, that our Prayers be not hindred.

So we exalt GOD, when we attend the *Publick* Worship. This is the most open and visible Homage to Him, as the true GOD, and the LORD of all. We exalt GOD, when we shew a Love to his House, and devoutly wait upon Him in the ways of his Appointment. --- When we call upon Him in the House of Prayer; uniting our solemn Requests, and Penitent Confessions: when we Sing to the LORD, filling our Mouths with his high Praises, and pouring out our thankful Adorations: When we hear his Word, and take heed how we hear; receiving the Truth in Faith and Love; --- When we attend on the holy Sacraments, and make our Vows to GOD; joyning our selves to the LORD in an everlasting Covenant; rejoycing in CHRIST Jesus, and having no Confidence in the Flesh; --- when we do these Things, we magnify the LORD; we exalt his Name together. --- We may especially be said to exalt GOD, when we walk in *all* his Ordinances. So far as we neglect any of his Institutions, we forsake GOD, and dishonour GOD, by practically disputing his Wisdom in appointing them, despising his Goodness, as if it were no Privilege, and slighting his Authority, as if it were no Duty to attend upon them. If therefore we wou'd exalt GOD, we must observe all his Ordinances without partiality. Let all Worship, secret, private, and publick be diligently attended.

Moreover, We must keep the Ordinances, *as they have been delivered to us*, in the holy Scriptures. GOD has given us many Laws relating to his Worship: shew'd us what the Matter of Worship is, and in what Manner, and to what End, it is to be performed. He is very jealous for his own Honour in this Affair; and requires that we be exact in observing the Rule of his Word. We must see to it, that our Worship be *such* Worship, both as to matter and manner, as GOD has prescribed. See to it that it be a *Scriptural* Worship. Not *Will-worship*; not Worship taught by the Precepts of Men; nor Worship devised out of Men's own Hearts; which may have perhaps a shew of Wisdom, of Decency and Order; but indeed carries in it Folly, Indecency, and Irregularity. GOD is infinite in Wisdom, and knows how to order his own Worship. And it is a practical Contempt cast on his Wisdom, as well as Sovereignty, as if he had not a Right, or hadn't skill, to prescribe proper *Mediums* or *Modes* of Worship. As it is *Idolatry*, when a wrong object is worshipped: So it is *Superstition*, when the true GOD is worshipped in such ways and modes, as he hath not appointed or allowed. Worldly Pomp and external Pageantry in the Service of GOD, do's not exalt Him, nor is acceptable to Him. He reprov'd his People of old for performing a Worship, which (says He) *I commanded them not, nor spake of it, neither came it into my mind*. And our Saviour reprov'd the Pharisees, for mingling their own Inventions in Divine Worship, and conforming to human Traditions, as of equal authority with Divine Precepts: Mat. 15.9. *In vain do they worship me: teaching for Doctrines, the Commandments of Men*. We must take heed then to avoid all Superstition: beware of this Leaven of the *Pharisees*. See that our Worship be pure, according to the Scriptures; making these our governing Rule. It's only the Authority of GOD that can bind the Conscience, in the Matters of his Worship. Here we may safely renounce

renounce the Traditions and Impositions of Men : Yea and must do it, if we wou'd exalt GOD, and serve him acceptably. To set up the Inventions of Men, as of equal Authority with the Commands of GOD, and to practice them in his Worship, under the notion of Decency and Edification, shews too great want of that *Reverence and godly Fear*, which is necessary if we wou'd *Sanctify the Lord of Hosts* in our Approches to Him. But then let our Worship, as to Externals, be ever so pure and scriptural ; yet, if inward Purity is wanting, it is all vain and unacceptable. We must look then to our Hearts ; that we sanctify GOD in our Hearts, and worship Him in spirit and in truth.

I shall only add here, We must always *remember the Sabbath*, to keep it holy ; if we wou'd be of Those that exalt GOD. Call the Sabbath a Delight, the holy of the LORD, honourable ; not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words ; and thou dost *honour Him*, *Isai. 58. 13.* --- We should love the LORD's DAY, and not count it a Weariness ; but esteem it a high Privilege : one Day in GOD's Courts should be better to us than a thousand else-where. The whole day should be spent, as much as possible, in publick and private Exercises of Religion. We must take heed we don't rob GOD of any part of holy Time, by wasting it in Idleness, in worldly Recreations, or unnecessary worldly Business. We must be conscientiously careful to sanctify GOD's Sabbaths : So shall we sanctify and exalt GOD and CHRIST. Hereby we acknowledge Him in one of his dearest and most sacred Titles, *The LORD of the Sabbath* : and by an holy Rest, give Him the glory that is *due to his Name*.

4. We must exalt GOD, by a *suitable Carriage* in the several *Relations* we sustain, and by *exemplary Holiness* in all manner of Conversation among *Men*.

We must endeavour to be sober, just, grave, temperate

perate in all things. The fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Fidelity, Meekness, Temperance : Against such things there is no Law. He that in these things serveth CHRIST, is acceptable to GOD, and approved of Men. ---- Let us be kindly affectioned one to another with brotherly Love ; in honour preferring one another ; distributing to the necessity of the Saints ; given to Hospitality. Bless them, which persecute you ; bless, and curse not. Rejoyce with them that do rejoyce ; weep with them that weep. Mind not high things, but condescend to men of low Estate. Recompence to no man evil for evil. Provide things honest in the sight of all Men. Let us every one please his Neighbour for his Good to Edification. Study to be quiet, and to do your own Business. Render to all their Dues ; Tribute to whom Tribute is due ; Custom to whom Custom is due ; Fear to whom Fear ; Honour to whom Honour. Honour all Men. Love the Brotherhood. Fear GOD. Honour the King. Let every Soul be subject unto the higher Powers, for there is no Power but of GOD. And let Magistrates approve themselves Terrors not to good Works, but the evil. Let Ministers study to shew themselves approved unto GOD, wise and faithful Stewards : and let the Brethren know such as labour among them, & are over them in the LORD ; esteeming them very highly in Love for their Work's sake : and be at Peace among your selves, walking together in Love ; Warn them that are unruly ; Comfort the feeble-minded ; support the Weak, and ever follow that which is good, both among your selves, and towards all Men. ---- And in all Family-Relations, we must set our selves to know and do the Duty which GOD requires of us. Husbands and Wives, Parents and Children, Masters and Servants, Brothers and Sisters, shou'd study the several Obligations they stand in one to another, and be faithful in the discharge of all relative duties.

That they may adorn the Doctrine of God their Saviour in all things, Tit. 2.10. He can never exalt GOD, that is not relatively good. GOD is dishonour'd, whatever Profession Men make, if they carry not aright in their respective places and relations. But did Professors do so, GOD wou'd be exalted, Religion would be praised, themselves honoured, and the Times become happy.

5. We must exalt GOD, by a *right Entertainment* of all Events of Providence, and carrying ourselves properly under the various *Circumstances of Life*.

Whether prosperous or afflicted; whether rich or poor, high or low; we must endeavour to accommodate and suit our selves to our Condition; and that both as to our inward frame, and outward deportment. We must by our suitable Carriages testify our Gratitude for the Mercies of GOD to us; Rejoyce in every good thing which he bestoweth upon us, and yet by his Goodness be led to Repentance, and engag'd to Obedience. So under affliction, we must manifest in our whole Deportment all Humility, Patience, Resignation to GOD, and Meekness toward Men; and endeavour that the Fruit of all may be to purge away Sin; that we may profit by GOD's Chastnings, and be made partakers of his Holiness. This is to hear the Rod, and who hath appointed it. Hereby we pay a just Respect to Divine Providence; and GOD that is holy, is sanctify'd in Righteousness.

6. We must exalt GOD, by a due Application and Improvement of our various *Talents, Gifts and Abilities*.

Unto every one are given Talents, according to the Measure of the Gift of CHRIST; which are capable of being apply'd to the great End of exalting GOD. Some have Gifts of Mind; others Abilities of Body: Some have the Advantages of Repute and Name; some of Authority and Power; others of Estate

Estate and Riches, or the like. And whatever our Talents are, whether more or fewer, greater or less; we must diligently employ them in serving our Generation, according to the Will of GOD, for the honour of GOD. We must labour to approve our selves good Stewards of the manifold Grace of GOD: be ready to every good Work, and make a business of doing Good, that we may be Blessings to the World. --- We must faithfully and zealously in our several Places endeavour, that CHRIST's Kingdom may be advanced; that Religion may flourish and spread; that Sinners may be bro't to Repentance, and Saints edify'd: and so the Name of CHRIST exalted.

Further, In all these things we must *persevere*; running the Race set before us with Patience; never weary of well-doing, but labouring always fervently in serving the LORD; and resisting the Devil, stedfast in the Faith.

Finally, when we have done all, we must count our selves *unprofitable Servants*; that we have done but our Duty, and not brought GOD in Debt to us; yea, that we have fallen very much short of Duty; and therefore must depend on the Mercy of GOD, and Merits of CHRIST for the Acceptance of our best Tributes of Praise. Tho' (in the Scripture-sense) we may walk worthy of the LORD: yet we must renounce all Pretences of Merit in our best Services, and look on our own Righteousness as filthy Rags. We must depend on the white Robe of CHRIST's Righteousness to clothe us, and hide the Shame of our Nakedness. We must ever be looking unto JESUS, as our Sacrifice and Intercessor; and be looking for the Mercy of CHRIST, as our glorious Head and Prince, unto eternal Life. Thus we shall honour the rectoral Holiness of GOD, and redeeming Grace of CHRIST together.

This it is to exalt GOD. And so much for the Nature of the Duty. The next thing proposed was to show the *Obligations* hereunto. But I shall apply what

what has been said, in several Reflections, before I pass to that.

USE I. What has been said may afford *Conviction* and *Reproof* to Multitudes among us, even of the Children of godly Parents, who do *not* in such a way and manner exalt GOD.

O how many are there that forsake their Fathers GOD ; being quite of a different Spirit & Behaviour from their pious Parents and holy Ancestors !

1. Are there not many that are openly *Vicious* and *Wicked*, loose and vain : like *Eli's* Sons, who made themselves vile ; and like *Samuel's* Sons, who walked not in his Ways ! Are not many given to *Profaneness*, *Sabbath-breaking*, *Curfing* & *Swearing*, *evil Speaking*, *Lying*, and *Slandering*, *Gaming* and *Rioting*, *Drunkenness*, *Uncleanness*, *Stealing* and *Defrauding*, or other *Immoralities* !

2. Are there not many that cast off their *first Faith* ; who have drank in very loose and hurtful *Notions* in Religion, if not damnable *Heresies* : and have learnt to speak *Evil* of the *Way of Truth* ! These be they who *separate themselves*. --- Of whom it may be said, *They went out from us, because they were not of us*. --- How little are the *first Principles* of *New-England* understood by many, and how much rejected !

3. Are there not many, who forsake the pure *scriptural Worship*, that their Fathers came over unto this Land to enjoy ! How easily are many led away by one *Temptation* or another from the *Simplicity* of *Gospel-Worship* ! How easily prevail'd upon, to desert that good Cause, which their pious Ancestors were *Sufferers* for, and to turn aside unto *Superstition*, following after those *Pomps* and *Vanities*, in the service of GOD, which are of humane *Device*, and offensive to the pure Eyes of his Glory.

4. Are

4. Are there not many, that are only *externally* religious; who deal *deceitfully* with their Father GOD: are perhaps frequent in Duties, but all the while flattering GOD with their Lips, and regarding Iniquity in their Hearts. All their Devotions are but meer Hypocrisy.

5. Are there not Multitudes, who at best are but *partially* obedient! Their Religion lies all in *Externals*; and even here they are *partial* in the Law. They don't subject themselves to all the Laws of CHRIST's Kingdom. It may be they are zealous in some points, but negligent in others; as the *Pharisees*, who paid Tithe of Mint, Annise, and Cummin while they omitted the weightier Matters of the Law, Judgment, Mercy, and Faith.

Oh! what great Numbers are there in the Land the Posterity of religious Ancestors, to whom the foregoing Characters may be justly apply'd! And can *such* be said to exalt the GOD of their Fathers? No, so far as they are guilty in any of these respects they dishonour GOD, their Fathers GOD.

I might say here, They cast base Reflections on their *Fathers* themselves. Upon the *Choice* they made of GOD for their Ruler and Portion, as if they had acted unwisely herein, and were overseen in parting with the World and Sin, for Heaven and Holiness. And they reflect too upon their Parents solemn *Counsels* and *Charges* given to them, as if they were of no Authority, and not worth the minding. Thus they are disobedient to their Parents, and incur the *Curse* denounced against him that mocketh at his Father, and despiseth to obey his Mother. *Prov. 30. 17.*

They do also cast the most unworthy Reflection on the *G O D* of their Fathers. They practically say, His Favour is not worth desiring; that his Law is not worth the keeping; and that his Promises and Threatnings are not worth regarding. That's the Language of their Practice, *Who is the Lord*, the

we should obey him? Or, *What profit is it, if we keep his Ordinances?* They say to the Almighty, *Depart from us; for we desire not the Knowledge of thy Ways.* They say of the Sabbath, *What a Weariness is it!* They say, *The Table of the Lord is contemptible.* They treat the blessed Institutions of CHRIST, as *weak and beggarly Elements*: And call his Worship an unreasonable Service.

They shew a *faithless* Spirit toward GOD, and in breaking their own Promises, and disbelieving his, they deal worse with GOD than with their fellow-creatures.

They shew a very *disobedient, stubborn, and ungrateful* Spirit. They break through innumerable Obligations; the Bonds of the Covenant, and the Ties of Gratitude they are under. GOD was their Fathers Friend: and yet they cast him off. He offers to be theirs also, but they reject him. He has nourished and brought them up as Children: and yet they rebel against him. Do ye thus requite the LORD? O foolish People, and unwise! Wherefore do the Wicked *contemn* GOD! Shall he not visit for these things! O that Sinners wou'd receive Conviction, and no longer harden their Hearts!

USE II. What has been said may serve to direct us in *examining* our selves, whether we do exalt the GOD of our Fathers.

Let it be inquired here,

1. Have we obtain'd a gracious *Knowledge* of GOD, and been bro't to make *Choice* of Him for our Portion? --- Have we an affectionate, practical, and experimental Knowledge of GOD? Do we so know his Name, as to put our Trust in Him; to praise him for our GOD; and seek his Face with our whole heart?

2. Are we much in *Meditating* on GOD, and *admiring* his Excellencies? Do we maintain high thoughts of his infinite Perfections, and a reverent opinion of his governing Providence? Do we frequently

quently muse on his Works with Admiration, and speak of them with Praise? Do we delight to be discoursing on the great work of *Redemption* in particular? Do we often think and speak of *CHRIST*, and the things pertaining to his Kingdom?

3. Are we careful and exact in Matters of Divine *Worship*? Do we walk in *all* the Ordinances of *CHRIST*? Are we concern'd to *enjoy* *CHRIST* in his Institutions and to Worship *GOD* in Spirit and in Truth?

4. Do we follow *Holiness* in all manner of Conversation? Are our Lives, in the general tenour of them, a practical Acknowledgment of the Sovereignty of *GOD*, and Equity of his Laws? Do we herein exercise our selves always to keep a Conscience void of offence, both towards *GOD* and toward Man? Do we study to carry it aright in all Relations and in all Conditions of Life? Do we endeavour faithfully to use all our Talents, as those that must give an account?

5. Are we concern'd for the *flourishing* of Religion, and Prosperity of the Kingdom of *CHRIST*? Does it grieve us to see the Name of *GOD* dishonour'd, his Son slighted, his Spirit quenched, his Worship neglected, his Sabbath polluted, his Law trampled upon? Are we much in Prayer for the Revival of *GOD*'s Work? And do we, to our Prayers, add the diligent use of all proper Means within our power; dispensing our Counsels and Instructions, Reproofs, Warnings, &c. as we see occasion therefor?

6. Do we labour to govern our *Aims* well in all we do, and to subordinate every other End to the *Glory* of *GOD*? Is this the main Scope of our Lives, and ruling desire & design of our Souls, That *GOD* in all things may be glorify'd?

Finally, Do we do all in the Name of *CHRIST*? The Life we now live, is it *by the Faith* of the Son of *GOD*? Do we *by Him* offer the Sacrifices of Praise continually? In a word, Will nothing content

us without being clothed with his Righteousness, filled with his Spirit, and dwelling in his Presence.

O let us solemnly put these Inquiries to our own Souls; and by these things try our selves, whether we are such as do really exalt GOD. It is a very important Case: and Multitudes deceive themselves to their everlasting Ruin; Thinking themselves to be something, while they are nothing; and imagining they are Exalters of GOD, when indeed they are but Mockers of Him, and Enemies to his Glory. O let us beware of a fatal Error here. *Be not deceived: God will not be mocked.* Let us all be humbled, that we have had GOD's glory so little at heart; that GOD is no more in our Thoughts, and so little honoured in our Lives; and let us fly to the Blood of sprinkling for a Pardon. But wherein we have been enabled to exalt GOD, let us give him the glory of his Grace in and with us: and let us resolve for the future, to give greater diligence in serving GOD; that we may bring much Glory to his great Name. So shall we truly honour our selves; shall please GOD; and may hope that the GOD of our Fathers will be our GOD; will own us for his Sons and Daughters, by the Dispensations of his Grace here, and exalt us to eternal Glory & Happiness in the World to come.

I proceed now to the other Inquiry,

viz.

Quest. 2. *What are the Obligations lying upon the Children of godly Parents, to exalt the GOD of their Fathers?*

And here I might say,

Ans. 1. They are under all common Obligations together with others, to exalt GOD.

There are many general Reasons, and Obligations, that extend to all Mankind; which are of equal force upon them, as others.

Is not *GOD* most *worthy* of all that *Honour* and *Respect*, which we are capable of yielding to Him: both in regard of what He is in Himself, and of what He has been and is unto us! Has he not all possible Excellencies in his Nature, which bespeak our highest Love, and Delight, Admiration and Praise, Reverence, Worship, and Obedience!

And is He not our Creator, our Preserver, our daily Benefactor, our sovereign Ruler, and our supreme Good! Hence then are we not under the various Ties of Duty, Interest, Justice, & Gratitude? Do not our own Consciences tell us, that to exalt *GOD* is our reasonable Service: and that we shall be fordidly ungrateful, undutiful, and unjust, if we refuse or neglect to do it! And what can we expect from *GOD*, if we do not study to exalt Him? Will He not justly be provoked to pour Contempt on us, and load us with Shame and Misery here and for ever! But on the Contrary, if we really exalt Him, may we not hope for his Favour, and all the blessed Fruits of it! That he will accept and bless us here, and crown us with glorious Rewards hereafter, for *CHRIST*'s sake!

Now these Considerations are so many powerful Arguments for our exalting *GOD*, and demand our diligent Endeavours to do it.

But then,

Answer. 2. The Children of godly Parents are under many peculiar Obligations to serve and exalt *GOD*, their Fathers *GOD*. As,

1. They are under special Covenant-Bonds. *GOD* has a special Propriety in such, as they have been devoted to Him. Their *Baptism* obliges them indispensably. The Vows of *GOD* are upon them. They are the visible Children of *GOD*: and as such should exalt Him. *Mal. 1. 6. A son honoureth his Father. If I then be a Father, saith the Lord, Where is mine Honour? ----* They are born in his House, and are his Servants; have had his Mark put

put upon them, and been separated to his Service. Now a Servant honoureth his Master : *If I then be a Master, saith God, Where is my Fear ?* ---- They deny GOD his just Rights, and deal falsely in his Covenant, if they do not exalt Him.

2. They are bound in *honour to their Parents*, to exalt the GOD of their Fathers.

If they forsake GOD, it will be a Reflection on the Wisdom of their Parents in the Choice they made of GOD to be their GOD. It will be disobedience to their Commands, and solemn Counsels ; and a breaking all those Divine Laws, which require Children to obey their Parents in the LORD, as what is right. And then it will be a Transgression of that equitable Law, Prov. 27. 10. *Thine own Friend, and thy Fathers Friend, forsake not.* --- To exalt GOD is the best way to please their pious Parents, if living, and to honour their Memory, if dead.

3. They are bound by very special Ties of *Gratitude* to GOD.

It was an Honour done to their Fathers, for GOD to chuse them for his Children : and a Dignity put upon the Children to take them (with their Parents) into a Covenant-Relation to GOD. --- It was a high Privilege to be early devoted to GOD, to have Prayers going up for them continually, to have a good Example set them, to have a pious Education bestow'd upon them, and to have the Spirit early stirring with them, &c.

Now all these Advantages, being the fruits of GOD's distinguishing Goodness, do lay them under very special Bonds of Gratitude to Him. And there is no other way wherein they can express their Gratitude to GOD, but by exalting and honouring GOD, by loving him, and living to Him.

4. They are under special Bonds of *Interest* and *Self-love*.--- To exalt GOD is their only safety, and truest Glory & Happiness : and as they love themselves, they are oblig'd to do it. If they do not exalt GOD, they forfeit the Blessings promised in

the Covenant, and expose themselves to the terrible Curses therein denounced. They have the Experiences of their pious Parents, to encourage them to seek GOD; and have GOD expressing himself as most graciously ready to embrace them, and to be found of them: But if they forsake him, he has said he will also forsake them. Hence *David* enforces his dying Charge to his Son, with those Considerations, 1 Chron. 28. 9. *And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*

The Children of pious Parents have the greatest Encouragement to hope that GOD will be their GOD, & will be found of them, if they seek him aright. And they have peculiar Opportunities, Advantages, and Helps; which if they faithfully improve, giving Diligence to serve and exalt GOD, they will lay up for themselves Treasures, glorious Treasures in Heaven.

But if they do not exalt GOD, they run a dreadful Hazzard of being cast off, because they sin against the LORD, the Hope of their Fathers, and are not steadfast in his Covenant, which he will surely avenge the Quarrel of. Yea, such expose themselves to an aggravated Condemnation. For GOD expects more from them, than from others, not so favour'd as they. He looks for more and better Service from them: And if they do more than others to honour him, he will distinguish them by very ample Rewards. But if they deny him his just Honour, and rebel against him, He will distinguish them by as severe Punishments. If they will not exalt GOD by an active obedience here, He will exalt himself by an extraordinary Vengeance upon them hereafter, even a *Wrath to the uttermost*. If they don't keep the Covenant of their Fathers, GOD is certainly at

Liberty

Liberty to cast them off: And his Honour requires that he shou'd proportion their Punishment to their Guilt. The Honour of his rectoral Holiness, Justice, and Wisdom demand it. And hence if he cast them off, it will be with the utmost Indignation. They shall be to him as the Children of *Ethiopians*, the very Filth of the World, the most despicable of Mankind. He will treat them as very Children of the Devil. Hence CHRIST said to the unbelieving *Jews*, who boasted that *Abraham* was their Father, (Joh. 8. 39, 44.) *If ye were Abraham's Children, ye would do the works of Abraham: But ye are of your Father the Devil, and the Lusts of your Father ye will do.* --- Men will plead, in the great day, their pious Parentage, their religious Profession, and many other things: but the righteous Judge will say to them (as we are told, Math. 7. 23.) *I never knew you; Depart from me, ye workers of Iniquity.* ---- And they shall receive a greater Damnation, who have been more highly privileg'd.

The Children of the Kingdom, that don't exalt GOD, shall not only be cast out of his Presence; but shall be cast into a hotter Hell. Such sin at a more heinous Rate than others. The very same Sins carry greater Guilt & Provocation, as committed by them, than by others. And then such, when they prove Apostates, do commonly run to greater Lengths in Wickedness and Profaneness; and are often some of the most monstrous Sinners. In a word, the ungodly Lives of such do carry the greatest Scandal; and are most prejudicial to Religion; *partly* by tempting some to slight Infant-Baptism, and to imagine it's no privilege to be in the visible Church-State of the Gospel; *partly* by discouraging Parents from the baptismal dedication of their Infants to GOD, or from taking Pains in their religious Education, and in the good Government of their Families *partly* also by hardning the profane Children of wicked Parents in all their evil Courses, by the power of an ill Example. Hence then the glorious GOD must needs account

Himself *more* despised and dishonour'd by the degenerate Offspring of good Men, than by others: and if so, then he is certainly more provoked at them, and will pour out his heaviest Curses upon them. So that it shall be *more tolerable* even for the Children of *Sodom* and *Gomorrah*, in the day of Judgment, than for them. Hence then they are in a special manner bound, in Love and Compassion to their own Souls, to yield themselves unto GOD, to seek and serve him.

These brief Hints may suffice to shew what great and extraordinary Obligations are upon the Children of religious Parents, to exalt their Fathers GOD.

I proceed now to the

A P P L I C A T I O N.

USE I. This affords abundant Motive to religious Parents, to take all the Pains they can to bring their Children to exalt GOD.

You see what great Obligations your Children are under to exalt GOD, in point of *Duty*, *Gratitude*, and *Interest*: how happy they must be, if they do; and how miserable, if they do not exalt Him. Oh how shou'd your Bowels yearn towards them! How shou'd you pity, and pray for them! And labour with them day and night, in a way of serious Instruction, Counsel and Reproof; that you may bring them to a sense of their Duty, and that none of them may be harden'd thro' the Deceitfulness of Sin! Have they not many Enemies, that are in an accursed Conspiracy to destroy their Souls! O Parents, do what you can to resist the Devil, in his Devices and Attempts against the Souls of your poor Children: strive to guard them from the Temptations of this day of Apostacy. Commit them to GOD, and strive to keep them in his way. O what Glory will you bring to GOD, if you are the Means of bringing your Children to seek and serve him! And what joy will you treasure up for yourselves!

selves ! Next to one's own Salvation, a pious Parent *has no greater joy than to see his Children walking in the Truth.* But how dreadful will it be, if they forsake GOD, and die in their Sins ! And can any serious Parent quietly bear the Thought of any of his Children's miscarrying and perishing at last !

O let these Reflections awaken Parents to a due Sollicitude and Care for the Souls of their Children. Let there be a *Striving & agonizing* in your Prayers to GOD for them : and a labouring to *bring them up in the nurture and admonition of the Lord.* So you are charged to do, *Eph. 6. 4.* --- Begin betimes with them : take Pains, and be unwearied. Solomon observes, *Prov. 13. 24. He that loveth his son, chasteneth him betimes.* And 'tis added, *Chap. 19. 18. Chasten thy son, while there is Hope.* --- Let Parents suitably reprove and frown upon all that's bad in their Children : but encourage every good Disposition in them. Put them upon minding *secret Duties* betimes : And see that they constantly and reverently attend *Family-Duties.* Teach them to reverence the *House of GOD,* and to sanctify the *Sabbath.* Labour to prepare them for renewing their *Covenant,* and coming to the *Table of the Lord.* Deal very solemnly & frequently with them about it : and when you see them hopefully fitted and prepared, put them upon coming into full Communion, and so completing their religious Possession. Relate to them your own Experiences for their Encouragement and Quickning : and bear witness for GOD, that He is merciful and gracious, and true and faithful ; and that all his Paths are Mercy and Truth, unto such as keep his Covenant and his Testimonies.

U S E II. What has been said, shou'd excite in *Ministers* a particular Zeal and Care for the *rising Generation* among GOD's People.

The Children of the Covenant are peculiarly committed to their Watch and Care. That was one Charge

Charge our LORD gave to *Peter*, Joh. 21. 15. *Feed my Lambs.* The Children of religious Parents are very much the Hopes of the Flock : from among these is the Church of CHRIST usually filled up, and by them Religion supported and kept up in any place from Generation to Generation. With these, Ministers generally have greater Opportunities for personal Converse ; some peculiar Arguments to urge upon them ; and many other Advantages in dealing with them. In this Case Ministers have the Parents (while living) to back their Counsels ; Here also the Spirit of Grace is most ready to assist and succeed their Endeavours. And tho' Satan and his Instruments do usually here make the greatest Opposition ; yet this should only whet their courage, and inflame their Zeal, and stir them up to more fervent Prayer and unwearied Pains-taking ; if by any means they may save some from the snare of the evil one, and engage them to exalt GOD, their Father's GOD. Success here will afford peculiar Comfort, Satisfaction, and Pleasure to faithful Ministers. Hence the Apostle so rejoiced in *Timothy*, his own Son in the faith. 2 Tim. 1. 4, 5. --- *Filled with Joy ; when I call to Remembrance the unfeigned Faith that is in Thee : which dwelt first in thy Grand-mother Lois, and thy Mother Eunice ; and I am persuaded that in Thee also.*

USE III. May be an earnest *Call & Exhortation*, to the *Children* and Posterity of GOD's People, to *exalt the G O D of their Fathers.*

This is the Charge, that your Parents bring you : This is the solemn Charge, that your Pastors bring you in the Name of the LORD. O hearken to the Calls of GOD : and be not a faithless and froward Generation. But incline your Ears, and hearken diligently : Obey his Voice, and your Souls shall live.

Here I shall say something distinctly, (1) To such as are already brought to *exalt* GOD. (2) To such as are under some *Convictions*, and beginning to seek GOD.

GOD. (3) To others that are *secure* and careless. And, finally, To such as have *apostatized* from good Beginnings.

(1.) I shall speak to such as are in a *converted* state, and *already brought* in some measure to *exalt* the GOD of their Fathers.

O be thankful to GOD, who has brought you to this. Admire his distinguishing Mercy toward you. And endeavour to live, as well as speak, the Praises of Him, who has *washed you from your Sins in his own Blood, and made you Kings and Priests unto God*. Labour to grow in Grace, and in the Knowledge of CHRIST. Maintain a daily close Walk with GOD: and study to be fruitful and thriving Christians. Rest not contented with any measures of Grace and Holiness already attained. Let it be your Care to bring forth Fruit in *due season*; Fruit to *Perfection*; much Fruit, even all your days: Fruit unto *Holiness*; Fruit meet for *Repentance*.

Thus, you will have the most comfortable *Evidence* of your real saving *Conversion*. You will herein manifest the true Spirit of Children, obedient Children: for (as it is said, Mal. 1. 6.) *A son honoureth his Father*. You will show that your Hearts are *right with God*, if you are *stedfast in his Covenant*: You will come to know the Truth of Grace in you, by your Growth in it.

You will *please* GOD, by manifesting your Gratitude and Love to, and Delight & Trust in Him.--- And herein is your heavenly Father *glorified*, that you bear much Fruit, (*Joh. 15. 8.*) If your Light shine before others, they (seeing your good Works) may be induced to glorify GOD for you, and by imitating your pious Example.

And if you thus exalt GOD, he will also *exalt* you. For He hath said, (1 Sam. 2. 20.) *Them that honour me, I will honour*. Verily GOD will spare you, as a Man spareth his own Son that serveth him: He will rejoyce over you, to do you Good; He will crown

crown you with his loving kindness, which is better than life ; will hear your Prayers, and accept your Services ; will make all things work together for your best and final Advantage ; will never leave nor forsake you. You will be the continual Charge of his good Providence : and his holy and blessed Spirit shall be with you, to guide, sanctify, and comfort you. And tho' Afflictions may abide you ; yet in all these things you shall be more than Conqueror thro' CHRIST, which hath loved you, and nothing shall be able to separate you from his Love. Behold All is yours, whether Life or Death, things present or Things to come ; and ye are CHRIST'S. And because CHRIST lives, ye shall live also ! and when He, who is your Life, shall appear, you shall appear with Him in Glory. The Name of the LORD JESUS CHRIST shall be glorify'd in you, and you in him. He will honour you in this Life, at Death and in the Resurrection-day, yea throughout all Eternity. --- Wherefore comfort one another with these Words : and be hereby stirred up to all diligence in exalting GOD, as knowing that your labour shall not be in vain in the LORD.

Surely nothing *deserves* to be prosecuted with so much Care and Zeal and Pains, as this great End, the Glory of GOD. This is the End of our Creation, the End of our Preservation, and of our Redemption. Hear what the Apostle says, 1 Cor. 6. 19, 20. *Ye are not your own ; for ye are bought with a Price : Therefore glorify God in your Body and in your Spirit, which are God's.* --- So 1 Pet. 2. 9, &c. *Ye are a chosen Generation, --- THAT ye should shew forth the Praises of Him, who hath called you out of Darknes into his marvellous Light.* Dearly Beloved, I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul : Having your Conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of Visitation.

O let the several Considerations that have been mention'd, prevail with you to maintain a continual Care of exalting GOD ; and therefore beware of every thing that is contrary to it ; that tends to hinder your glorifying GOD, or blemish your holy Profession.

Hate every evil and false way. Flee youthful Lusts. Avoid the Sins of the Times. Don't follow a Multitude to do Evil. Oh how many are the Land-defiling Iniquities, and growing Evils of this degenerate Day ! How much Looseness in Principles, Luke-warmness in Religion, Profaneness, and Licentiousness in Manners, Pride, Idleness, Intemperance, Uncleaness, Injustice, Oppression, Murmuring, and the like ! But ye that would exalt GOD, take Care that you shun these things : and have no Fellowship with the unfruitful works of darkness ; but rather reprove them.

Watch particularly against a *Worldly Spirit* ; which so leads to a defrauding G O D of his Dues, as well as Men of theirs ; and tends to eat out the Life and Power of Godliness. There is a withholding more than is meet, which tendeth unto poverty : and there is that scattereth, and yet increaseth. O beware of Covetousness ; and keep your selves unspotted from the World, as those that are set apart for GOD : Remembering the Words of the LORD JESUS, how he said, *Ye cannot serve God and Mammon.*

See that you account GOD's *Sabbath* a Delight. Beware you don't at any time sacrilegiously rob GOD of any part of his Day. Beware of a flighty and careless Spirit, in preparing for the Sabbath, or in attending the Duties of it. Let not the day be spent in Idleness ; but in a faithful discharge of all holy exercises requir'd, in Secret, in Private, and in publick. And beware lest a Pretence of not beginning the Sabbath on the Evening before, end in robbing GOD of both the Evenings. So far as the LORD's day is neglected, his Glory is neglected. That you wou'd keep GOD's Sabbath from polluting

ting it ! *Blessed is the Man that doth this, Isai.*
56. 2.

Love GOD's House ; and let one day or hour in his Courts, be better to you than a thousand elsewhere. Blessed is the Man that heareth Wisdom, watching daily at her Gates, waiting at the Posts of her Doors. Be exemplary for your affection to and reverence of GOD's Sanctuary.

Be exemplary also for your Love and Subjection to them that *are over you in the Lord ;* and be not of them who *strive with the Priest* that standeth to minister before the LORD thy GOD. But obey them that rule over you : for they watch for your Souls.

Come into a *compleat Profession*, and entire Church fellowship. Don't think it enough to attend some parts of divine Worship, while you pass by others ; but let your Worship be without Partiality. Worship GOD in all the ways He commands. In particular, let such as have hitherto neglected the *Lord's Supper*, be perswaded to come to this Ordinance. Too many among us take a Licence to neglect this, as if it were no Ordinance of CHRIST, or as if they stood in no need of it. In so doing, they dishonour GOD, and wrong their own Souls. And then you wou'd exalt GOD and benefit your Souls, come humbly & preparedly to the Table of the LORD. 1 Cor. II. 28. *Let a man examine himself ; and so let him eat of that Bread, and drink of that Cup.* You are solemnly invited. O consider how the Master of the Feast will resent it, if you refuse. Sins of Commission are displeasing to GOD, as well as Sins of Omission.

Moreover, Take heed of all *Errors in Doctrine* and *Corruptions in Worship & Church Order.* Don't give into the loose and large Principles, contrary to sound doctrine, which many are so fond of ; lest you be turned away from the simplicity of the Gospel. Beware of drinking in prejudices against the holy Discipline of CHRIST's Churches. Ask for the

path

paths ; where is the good way : and walk therein. O be found walking in the Faith and Order of the Gospel, with all purity and constancy. Be followers of them, who thro' *faith* and *patience* do inherit the Promises. The *Elders* that have obtained a good Report, let their Memories live, & be honoured by you.

Give GOD the glory of the great *Works* He wro't in their days : For our Ears have heard, and our Fathers have told us what good & great Things GOD has done for *New-England* ; how He drove out the Heathen, and planted here a noble Vine, and caused it to spread and grow and flourish.

Often reflect upon the worthy *Example*, which our Fore-fathers have left us, of a zeal to the house of GOD, & for the Purity of his Worship ; as well as for Truth of Doctrine, and Holiness of Life : And let us follow them wherein they follow'd CHRIST, our grand Exemplar. --- Don't desert the Cause they so faithfully asserted ; Being the Cause of GOD, you are bound, by the Covenant of your Fathers, as well as by your own profess'd Devotedness to GOD, to adhere unto it. --- " Indeed (as one well observes) " we are to call no Men *Fathers* upon Earth, in such " a sense, as to believe or practice any thing in Reli- " gion, meerly upon the Credit of their Opinion, " or Authority of their Example. For the best of " Men may mistake, and mislead others, in some " particular points, whether of doctrine or practice : " so that to be for a thing only because our *Fathers* " were for it, is to be govern'd by a blind implicit " Faith, and to act upon a Reason, which if weigh'd " in the ballances of the Sanctuary, will be found " wanting ". However, since the Errand of our Fore-fathers into this Land was so approv'd of GOD, by many Signs of his gracious Presence with them, and the general Cause is so manifestly agreeable to holy Scripture, our Rule ; hence to slight and forsake it, or be unmindful of it, will be very faulty in us. 'Twill be nothing less than Treachery to one of the Best of Causes, and an affront to the Lord

JESUS CHRIST; whose Sovereignty, as Head of the Church, and the sacred Authority of his Word, as the Rule of Faith and Worship, are two of the main Principles these Churches were originally erected and establish'd upon. --- We exhort you then to continue in the Things which ye have learned, knowing of whom ye have learned them. Remember how you have received, and heard, and hold fast that which you have, that no Man take away your Crown. Hold fast the Faith once deliver'd to the Saints, and cleave to the Ministry which CHRIST hath so signally own'd and bless'd, in this Land, from one Generation to another. Don't forsake the Communion of these Churches, upon frivolous Pretences, or for by-ends, as the manner of some is. Stand fast in the Liberty wherewith CHRIST has made you free, and be not of them who are for returning to the Bondage of human Impositions. Meddle not with them that are given to Change. Now after ye have known GOD, or rather been known of GOD; how turn ye again to weak and beggarly Elements! Beware lest any man spoil you thro' Philosophy and vain Deceit, after the Tradition of men, after the Rudiments of the World, and not after Christ. Let no Man beguile you of your Reward, in a voluntary Humility, and Will-worship, after the Commandments and Doctrines of Men: which things indeed have a shew of Wisdom; but it's only a shew: and in these things many professing themselves to be wise, do become Fools. *From such turn away.*

Finally, Have Regard to the Interest of CHRIST, and be concern'd for the Flourishing of Religion in the Land. Not only be your selves Examples of the Life & Power of Godliness; but be zealous to promote it in others. If you have Families, train up your Children for GOD, and govern your Households to his glory. Labour to promote Religion in the Place where you live; by dispensing suitable Counsels, Warnings, and Reproofs, to one and another, as you have opportunity; looking diligently lest any Man

fail of the grace of GOD. --- O sigh and mourn for the Sins of the Times. Lay to heart the low state of Religion in the Land, and pray for and labour after a Reformation. *Be watchful, and strengthen the Things which remain, that are ready to die, Rev. 3. 2.* How will GOD exalt you, if in this day of backsliding, you set your selves to exalt *New-England's* GOD, and study to bring others to exalt Him! Who can tell what vessels of Honour GOD will make you, if you will but in good earnest endeavour the exalting of his Name! Who can tell what Blessings you may be to the Land, the Town, the Church, the Family, you belong to! Some of you are Heads of Families, and may do a great deal to exalt GOD, in your Houses. Some of you are employ'd in Offices of a publick Nature, in the Church or Common-wealth. Such as are Ministers or Deacons; such as are Magistrates, Counsellours, Judges, Justices, and others of a Civil Character, Sheriffs, Representatives, Select-men, Tything-men, Constables, Jurors, &c. have particular Opportunities in their hands to serve their Generation. And if they set themselves to do it in their several Places according to the Will of GOD, They may be not a little instrumental of serving the Kingdom of CHRIST, and promoting the Prosperity of Religion and Virtue. *Who then is willing to consecrate his Service this day unto the L O R D?*

Indeed every one has his Talents and Advantages (more or less) which are improvable to this end. The most private and obscure Christians may do not a little Good; as by being Examples of Devotion and Morality, so by their holy Instructions and Counsels to those about them; by their serious Discourse with Neighbours, &c. And they that can do little in any other way, may do a great deal of Good by the Prayer of Faith. *O Pray for the Peace of Jerusalem: They shall prosper that love Zion.*

Let Magistrates, and Ministers, in particular be exhorted to arise; for this matter belongs especially

unto them. And let the People say, *We also will be with you ; be of good Courage, and do it.*— Do with might what your hands find to do, in your respective Stations : and *be as the he-goats before the flocks*, who are said to be *comely in going*, because they head the Company, and go fore-moſt. “ It is a “ graceful thing to be forward in a good work, “ and to ſet others a good Example ”.

What an Honour will it be to GOD's Servants, and People, of this Generation, if it may be ſaid of them, That in a day of very great degeneracy they were as *Noah*, juſt Men and Perfect, and walked with GOD ; and as *Hezekiah* and *Joaſiah*, zealous Reformers, who ſat themſelves in good earneſt to exalt the GOD of their Fathers ! That Religion was dying ; the Inter-eſt of CHRIST ſinking ; Sin and Vanity were overſpreading the Land : But *ſuch* and *ſuch* ſtood up for GOD againſt the workers of Iniquity, and liſted up a Standard againſt the growing Evils of the day. They were as Watchmen on the Walls, which never held their Peace day or night : but made mention of the Lord, and gave Him no reſt, till He made Jeruſalem a Praise. They ſpoke often one to another, ſtrengthening each others hands : and they called upon others, ſaying, *Come, let us return to the Lord.* And their zeal provoked many, to an holy Emulation ; and by this means an happy general Reformation was effected.

What an honour will it be to have it ſaid thus of you ! None will ſo deſerve to be eſteem'd highly in Love, and had in Remembrance, as they who in days of provocation ſtir up themſelves, to take hold of a departing GOD, and ſave a ſelf-ruining People, by leading in a neceſſary Reformation of Sin, which is a Reproach to them, and promoting that Righteouſneſs which exalteth a Nation.

Well then, whileſt others ſay, *Come, caſt in your lot among us*, for good fellowſhip, for fleſh-pleaſing delights, or worldly profits ; Do you be found among them that call on others, as in *Zeck. 8. 21.* ſaying

saying, *Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; I will go also.* O that that Scripture might this day be fulfilled, Jer. 50. 4, 5. *The Children of Israel shall come; They and the Children of Judah together, going & weeping: They shall go, and seek the Lord their God. They shall ask the way to Zion, with their faces thither-wards, saying, Come, and let us joyn ourselves to the Lord, in a perpetual Covenant, that shall not be forgotten.*

(2.) I wou'd offer a Word to such as are under *Convictions*; beginning to seek the LORD, and taking up *Resolutions* to exalt their Fathers GOD.

Be not discourag'd. Satan, the grand Adversary of Souls, and Enemy of GOD's Glory, may cast many Stumbling-blocks in your way, and by a variety of subtle Methods, labour to hinder you in, or divert you from seeking and exalting of GOD. Sometimes he may essay to do it by Flatteries; at other times by Frowns and Affrightments. But listen not to his deceitful Flatteries, nor be afraid of his Terrors: But resist the Devil, and he shall flee from you.

O take great Care that you *don't return to a secure Frame.* Now the Spirit of Grace is striving with you, fall in with his holy Motions. Bless GOD that he has not utterly forsaken you, as he justly might have done. And receive that Divine Caution, 1 Thes. 5. 19. *Quench not the Spirit.* O cherish your Convictions, and labour to improve them to a thorow and sincere Repentance. Beware of all that tends to hinder you in seeking GOD, and to divert you from minding the everlasting Concerns of your precious immortal Souls. And in particular, avoid the Company of carnally minded persons; *For sake the Foolish, and live; My son, if sinners entice thee, consent thou not.*

Attend diligently the *Means* of Grace. Be much in *Prayer*, crying to GOD for his holy Spirit to be given to you. *Seek the Lord while he may be found:*

Call upon Him, while he is near. Be much in reading and hearing the *Word* of GOD. Be much in religious Conference, and let them that fear GOD be your Companions at all times. Be likewise much in the Duties of *Meditation* and *Self-Examination*. Labour after a right Knowledge of your selves, as you are in your natural State, guilty, polluted, miserable ; Realise your absolute Need of a Saviour ; and meditate much on the sufficiency of CHRIST, on his dying Love, on his glorious Offices and Benefits.

And when you are thus musing, *try* with a dependence on Divine Grace to act *Faith* towards the LORD JESUS CHRIST, and *Repentance* towards GOD. Try to confess your Sins with a broken Heart : Try to renounce your own Righteousness, to receive the Atonement ; to fly for Refuge, and lay Hold on the Hope set before you. Yield your selves to the LORD, to be taught and rul'd by his Word and Spirit, and to be justify'd and sanctify'd by Him in his own way. Take hold of his Covenant, choosing the Things that please Him : and look to your Resolutions, that they be sincere, and made with the greatest Integrity, with a becoming Self-diffidence, & intire Reliance on CHRIST for strength to perform them ; sensible that without Him you can do nothing.

Embrace the Promises of GOD, made in his Covenant, seal'd in your Baptism : Realise the Truth of the Promises ; humbly plead them with GOD in Prayer (so *Solo* mon did, 2 *Chron.* 6. 16, 17) and plead them with your own Souls for their Encouragement and Quickning.

Tho' you may have been *Sinners exceedingly* before the LORD ; yet sink not into Despair ; but rather turn it into a *Plea* for Mercy, That the greater your Iniquities are, the more abundantly will sovereign Grace be magnify'd and shine forth in your Pardon and Salvation. This is the import of Psal. 25. 11. *For thy Name's sake, O Lord, pardon mine iniquity ; for it is GREAT.* --- A wonderful Plea

this is, and a wonderful Remedy against Despair.

As another Remedy, consider the remarkable *Ex-amples* of *Mercy*, on sacred Record : such as *Manasseh*, in particular, who after many years of notorious Wickedness and bloody Crimes, was at last brought in a time of Affliction to humble himself in the Sight of GOD, and to seek the LORD GOD of his Fathers, and so doing, obtained Mercy. See 2 *Chron.* 33. 12, 13. ---

Let me add, 'Tho' GOD should not *presently* be found of you, yet don't give over seeking him ; but rather seek him the more earnestly ; follow *hard* after GOD ; seek his face *evermore*. Remember how *Jacob* wrestling with the Angel, vowed unto the LORD, *I will not let Thee go, except Thou bless me*. O give him no Rest, till he come and bless you, by turning you from all your Iniquities. And give no Rest to your Souls, until you find that GOD has by his Grace restored you to the Divine Image, and brought you to exalt the GOD of your Fathers ; brought you to live to his Glory on Earth, and so to a Hope of living with Him and seeing his Glory in Heaven hereafter.

(3.) I come now to offer a Word of Exhortation to the carnally *Secure* ; who tho' they may not altogether neglect the Externals of Religion, are yet very careless in their inward Frame, and wretchedly thoughtless of the Honour of GOD.

Many there be that are at *Ease* in *Zion*, and trust in the Mountain of *Samaria* ; and rest in the law, making their Boast of GOD : yet *thro' breaking of the law, dishonour they God* ; or if they seem to honour him, by external Duties, and moral Virtues, yet inwardly and really they do not exalt Him. The love of GOD dwelleth not in them. They are full of Hypocrisy : and keep the Feast with the old Leaven. Nevertheless, they cry *Peace*, to their Souls, and flatter themselves in their own Eyes, as if they were the Children of *Abraham*, and the Friends

Friends of GOD : or at least they put far from them the evil day.

O that such wou'd bethink themselves before it be too late ! What a dreadful thing will it be for you to perish with a lie in your right hand ! Let no man deceive you with vain words : if any man have not the Spirit of CHRIST, he is none of his. You may do *many things*, may hear the Word with some Affection, and keep up a Course of Prayer, and be not far from the Kingdom : and yet may come short of it ! Our LORD has given you warning, Matth. 7. 21. *Not every one that saith unto me, LORD, LORD, shall enter into the Kingdom of Heaven : but he that doeth the will of my Father. ---* Many will say unto Him in that day, LORD, LORD, have we not prophesy'd in thy Name ? Have we not eaten and drank in thy Presence ? And in thy Name done many wonderful Works ? --- Yet the Judge says, *Then will I profess unto you, I never knew you. Depart from me, ye that work iniquity.* O that carnal Professors would hear and fear, and strive to enter in at the strait Gate, as our Saviour exhorts, Matth. 7. 13. O strive to enter in ; for *wide is the Gate, and broad is the way that leadeth to Destruction, and many there be that go therein : but strait is the Gate, and narrow is the way which leadeth unto Life, and few there be that find it. ---* Beware of false Prophets, which may come to you in Sheeps-clothing, but inwardly are ravening Wolves : They zealously affect you, but not well : as many as desire to make a fair shew in the flesh, constrain you to be circumcised, (to allude to that of the Apostle, Gal. 6. 12.) yet neither do they themselves keep the Law, but imagine an easy and ceremonial Religion will carry them to Heaven. But *be not deceived : GOD is not mocked.* Beware of evil Workers, and follow not their pernicious ways. Beware of the Concision. For we are the Circumcision, *which worship God in the Spirit, and rejoyce in Christ Jesus, and have no Confidence in*

the Fleſh. ---- Awake, thou that sleepest, and arise from the Dead ; and CHRIST shall give thee Light. Work out your Salvation, with fear & trembling : for it is GOD that worketh in us to will and to do according to his good pleasure. Be in earnest, as they that know their season is short, and may suddenly come to an end. Do with might what your Hand findeth to do : for there is no Work nor Device in the Grave whither you are going. The Grave cannot praise GOD ; Death cannot celebrate Him : they that go down to the Pit (impenitent) cannot Hope for his Truth. The Living, the Living, they shall praise Him. The Father to the Children should make known his Truth ; and the Children should rise and take hold of his Testimony which He hath establish'd in *Jacob*, chuse his Statutes, and not forget the Works of GOD, but set their Hope in Him, and keep his Commandments.

O consider the awful Hazard you run by Security and Delays. Is it not threaten'd, Prov. 29. 1. *He that being often reprov'd, hardneth his Neck, shall suddenly be destroy'd, and that without Remedy !* And have you not resisted many Calls, rejected many Reproofs ? Surely then it is now high time to awake out of Sleep. - O awake, ye secure Sinners ; and do it speedily, lest the Master coming suddenly, find you sleeping. *Boast not thy self of to Morrow ; for thou knowest not what a day may bring forth,* Prov. 27. 1.

There is nothing of greater Consequence and Concern for us to set about early and speedily, than the exalting of GOD. It is the greatest Imprudence to put it off to futurity. Nothing is worthier of Care in your *Youthful* days, than this. If you neglect this, you spend your days in Vanity, and in what will be the Reproach of your Youth. This will be your only safety. You cannot be safe, so long as you forget GOD. You are every day, in hazard of Death ; yea in danger of Hell-fire. *Rejoyce, O Young Man, and walk in the ways of thine Heart, and in the sight of thine*

thine Eyes : But know thou that for all these things, God will bring thee into Judgment. Therefore Remember now thy Creator in the days of thy Youth. Eccl. 11. 9. & 12. 1.

(4.) And lastly, Let me apply my self in some solemn words, to such among the Children of godly Parents as are *degenerated* from the good Principles and Practices, in which they were trained up, and wherein their Fathers walked.

O consider from whence you are fallen, and repent. Consider, and turn again. Whether you be younger or elder, let me expostulate with you in the Name of CHRIST, and beseech you to return unto the Shepherd and Bishop of your Souls, that you may live.

Behold, you have not obey'd his Voice, but despis'd the Oath in breaking the Commandment, and therein despis'd your own Souls ; yea, and despis'd the glorious GOD. *Why have ye done this ?* What iniquity did your *Fathers* find in GOD, that ye have forsaken him ! Or what have you to charge him with ! Gal. 5. 6. *Ye did run well perhaps : who hath hindered you, that ye should not obey the Truth !* --- Verily you are without Excuse, and have no Cloke for your Sin.

O consider how *unaccountable* your Conduct is. Read the *second* Chapter of *Jeremiah*, where GOD is pleading with his People, upon the Unreasonableness of their Apostacy from Him : and take shame to your selves as utterly inexcusable. Consider how *disingenuous* and *ungrateful* a part you have acted. For, does not GOD infinitely *deserve* to be exalted by you in all possible ways ! Does he require any thing of you, to this end, but what is altogether reasonable, and what will be infinitely for your Profit and Advantage, for your highest Honour, and greatest Pleasure and Satisfaction ! And are you not under the bonds of a solemn Covenant to seek and serve GOD ! Yet ye make Him to serve with your Iniquities, and shamefully cast Contempt upon Him.

Is not that fulfilled in you, Prov. 14. 2. *He that is perverse in his ways, despiseth the Lord!* Do you not slight his blessed Son, grieve his good Spirit, pollute his Sabbaths, corrupt his Worship, trample on his Word, and profane his holy Name! O the vile Ingratitude you are guilty of in thus treating the glorious GOD, in whom you live, move, and have your Being! It is an awful Charge lying against you, Dan. 5. 23. *The God, in whose hand thy Breath is, and whose are all thy ways, thou hast not glorified.* O think what a base Spirit you are of: think how basely you carry it towards your best Benefactor, and your Fathers Friend; while you are so careless of his Honour and Favour, and are taking so much pains to please the Devil, to conform unto the World, and gratify the Lusts of the Flesh, your own and GOD's implacable Enemies!

And consider how great your *Danger*; how you expose your selves to the vengeance of a dishonour'd and provoked GOD. You have provoked Him to take his holy Spirit from you, and to strive with you no more, but give you up to walk in the Counsel of your own Hearts. You are in hazard of that Curse, Prov. 14. 14. *The Backslider in heart shall be filled with his own ways.* And of that, Hos. 4. 17 *Ephraim is joyned to Idols; let him alone.*

Indeed, we trust, your Case is not yet desperate. For GOD our merciful Father invites even backsliding Children to return. Jer. 3. 1. *Thou hast played the harlot with many Lovers; yet return again to me, saith the Lord.* O how should this Grace of GOD melt and dissolve the Heart of every rebellious Child! Wilt thou not from this time cry unto GOD, My Father, I chuse thee for my Guide and Portion!

Or *despisest thou the Riches of his Goodness and Forbearance*; and treasurest up to thy self Wrath against the day of Wrath! O consider, if you go on still in your Trespases, after your Hardness and impenitent Heart; verily your Damnation slumbreth not.

not : for if GOD spared not the *Angels* that sinned, but quickly cast them down to Hell, will he let you go unpunish'd, who have sinned against those Mercies, which they never sin'd against ; and despis'd those Offers of Grace that were never made to them ! Verily the latter end will be worse than the beginning ; for it had been better for you never to have known the way of Righteousness, than after you have known it, to turn from the holy Commandment. If we sin wilfully and with final Impenitence, after we have receiv'd the knowlege of the Truth ; there remaineth no more Sacrifice for sin : but a fearful Judgment, and fiery Indignation, to devour the Adversaries. He that despised *Moses's* law, died without Mercy : Of how much sorer Punishment, shall he be tho't worthy, who hath troden under foot the Son of GOD, and counted the blood of the Covenant wherewith he was sanctify'd, an unholy thing, and hath done despite to the Spirit of Grace ! For we know him that hath said, Vengeance belongeth unto me, I will recompence, saith the LORD. And it is a fearful thing to fall into the hands of the living GOD. Better never to have been born, than to fall into his revenging hands. Consider this, ye that forget GOD, lest he tear you in pieces, and there be none to deliver.

All the *Means* of Grace will be lost upon you, if you don't consider and repent : and will be so many dreadful Items in your future Account.

Your godly *Parents* will be loud witnesses against you in the day of reckoning ; their Examples, Prayers, Counsels, and Warnings, will rise up in Judgment against you. And they will give their approving Voices, in your Condemnation. O awful Thought ! Don't it strike you to the heart !

And then, You will be eternally separated from your holy *Parents*, and all *Saints*, from the blessed *Angels*, from *JESUS* the Mediator, and from *GOD* the fountain of all Good. The LORD will disown you at last. You may read your Doom, in *Heb. 10. 28*.

2 Tim. 2. 12, 13. --- Luke 9. 26. and other places. O hearken, and be not high-minded, but fear. Realize it, Death and Hell are before you, and the Pit opens its Mouth for you. You are going in the broad road to Perdition. GOD won't bear always. His Anger will kindle and burn against you, except you repent. He will pour out the full Vials of His Wrath upon Gospel-Impenitents; a wrath to the uttermost upon Hypocrites and Apostates. Your Misery will be in proportion to your Guilt, exceeding great. Rev. 18. 7. *How much she glorified her self, and lived deliciously, So much Torment and Sorrow give her.* Verily your Cup will be a most bitter Cup; GOD will fill to you double. And shall not Destruction, an everlasting Destruction from GOD, be a Terror to you!

But to conclude,

While you go back from the LORD, you are taking an unhappy Method to bring down the Judgments of Heaven, not only on your selves, but on your Families too (if you have any) which will fare the worse for the miserable Heads of them; yea, upon the Land. And how doleful and terrible a thing will it be, if you are found in the number of them that help on the Ruin and Destruction of New-England, by provoking GOD to depart from us! If GOD forsake the Land, all good goes away with Him: Our Glory departs; we lose our Crown, our Strength, our Safety and Defence. Hence those awakening Scriptures, Jer. 6. 8. *Be instructed, O Jerusalem, lest my Soul depart from thee.* And Hos. 9. 12. *WO to them when I depart from them.* It will be a dreadful thing for GOD to depart from New-England! And will you be of those that say to Him, *Depart from us, for we desire not the knowledge of thy ways!* O what a sorrowful thing will it be to have a hand in the ruin of so many Churches of CHRIST, as He hath planted here; and to be

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among them that pull down the Judgments of GOD, to the making of the Land desolate ! ---- We have gone very far in provoking GOD, to visit us with desolating Calamities : to bring us under the Contempt of the *Heathen*, to cut us short in our Comforts and Blessings, and distress us, both by Sea and Land ; to send the Sword to devour, and Sicknesse to waste and consume, and other Judgments to impoverish and destroy us. We are already brought low for our Iniquities. And shall we by continued Impenitency, and by multiplying Provocations, hasten on the Completion of all heavy Woes, GOD's Departure from us ! If this Generation sin away the gracious Presence of GOD, they take a Course to have Sword and Famine and Pestilence employ'd, to the emptying Families and Towns, and laying waste a pleasant Land. If we are unthankful for and unfruitful under such Covenant-Privileges, and especial Liberties, and Means of Grace, as we enjoy ; we take an unhappy Method to provoke GOD to cast us off, and to write upon *New-England*, *Lo-rubamah*, *Lo-ammi* ; for they are not my People, and I will not be their GOD ; nor will I any more have Mercy upon the house of Israel, but I will utterly take them away, saith the LORD.

I conclude with those Words of CHRIST to the Church of *Ephesus*, Rev. 2. 5. *Remember therefore from whence thou art fallen ; and repent, and do the first works : or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou repent.* ---- He that hath an Ear, let him hear what the Spirit saith unto the Churches.

F I N I S.